THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

No. CCXXXVII.—SEPTEMBER 1, 1863.

Essays, Expositions, &c.

SECTS AND HERESIES OF THE CHRISTIAN CHURCH.

No. 1. Arianism.

It is not intended in this series of papers, to enter into a description of *all* the sects and heresies that have marked and marred the history of the Christian Church from the Apostolic times: otherwise the Essenes, the Gaulonites, the Nazarines, the Nicolaitanes, the Gnostics, and many other bodies would require an early consideration. But as such a course would be something like an attempt to slay the dead and scarcely less unprofitable; it is the purpose of this and a few following papers to describe, in order to expose, those heresies, which yet continue to roam about like spectres, to the terror of living men; and to give in outline, the character and history of the different sects, which, notwithstanding much diversity of sentiment on some points, have maintained a substantial orthodoxy. Of the heresies, the first place is due to the pernicious system indicated in the heading of the present article.

Arianism first appeared in a systematic form in the early part of the fourth century, or about the year 315 A.D. when Arius, a Presbyter or Elder of the Christian Church at Alexandria, denied, with great plausibility, the proper and essential divinity of the Lord Jesus Christ. Under this man the heresy first assumed a methodical appearance, but it had existed in a wandering state from a much earlier period. "It first made its entry into the world," says the learned John Whitaker, "from that accursed spirit of opposition to Heaven, for which the Jews changed situations with the Gentiles; for which they were cast off by God, as the Gentiles had been before; have continued cast off,

for nearly the same period of time that the Gentiles were; and will continue, we know, till they return to their first faith, return to Messiah their Prince, and prostrate themselves in an agony of repentance, before their crucified Lord and God. Arianism thus began to flow among the Jews, in the days of our Saviour. But the stream had then no regular channel. It moved only in secret rills. It strayed under sunless thickets, or through subterraneous passages." The same writer goes on to say that eventually, through the contracted mode of interpreting those passages of Scripture that refer to the Messiah, which was adopted by the Scribes, "the whole nation of the Jews became Arians." Hence their blind rage with the Saviour when they sought to kill him, because He had said "that God was his Father, making himself equal with God." (John v. 18)

It also appears historically certain that the *first* known Arians under the Christian dispensation, were two Jews, named Ebion, and Cerinthus, both of whom had followers who went by the names of Ebionites and Cerinthians. The former rejected the authority of the Apostle Paul, fell back upon the practice of circumcision, and had, says Eusebius, "low and poor ideas concerning Christ, whom they regarded as a mere man." The Cerinthians, equally degraded the blessed Redeemer, having been taught by their founder that "Christ was a man only, the son of Joseph, and without DIVINITY." These two men lived in the days of at least one Apostle, namely, the venerable John; and many passages in his Gospel, and first Epistle, it is believed, were written with the view of counteracting the deadly heresy that deprived his beloved Lord of his true and everlasting Godhead.

This destructive doctrine continued in the church in various forms and beneath numerous guises until Arius took it under his doubtful patronage, and gave it something like a systematic character. He and his followers taught that the Son and the Holy Spirit were mere creatures; the Son as a creature being made by the Father, and the Holy Spirit as a creature being made by the Son, who also made the angels. Photius says, "As even Arius determined concerning the Son, so he determined also concerning the Ever-holy Spirit; and reduced the lordly and supreme Sovereignty of God, into two servants and ministers." "The Arians," says Epiphanius, "confess the angels to have been made by the Son; and even dare to say blasphemously of the very Spirit, that He was created by the Son."

These false and rebellious doctrines, congenial to the corrupt understanding of degenerate man, were widely spread and received in the fourth century, to the dismay and grief of all who loved the pure truth of Holy Scripture. To check the poison, and if possible, to restore the original truth to the deluded churches, the first general Council was called by the Emperor Constantine, at Nice in Bithynia, A.D. 325. According to Athanasius, who was present, the bishops or pastors who attended that Council from all parts of the Christian world, amounted to three hundred and eighteen; of these, twenty-two (some authorities say fewer) were favourable to Arius; and as many presbyters or elders were also present, the whole assembly numbered not less than six hundred. The expenses of the Council, including the travelling charges of its members, appear to have been borne by the Emperor,

who attended in person, acted as moderator, and exhorted the assembly to peace and unanimity. The most learned, eloquent, and grave men of the age, were there; some who carried about in their persons, "the dying of the Lord Jesus," having been *tortured* until near dying themselves, for the faith of their Divine Master. The proceedings commenced on the 19th of June, and closed about the end of August, A.D. 325, the Council having sat about two months and ten days.

In this Council the doctrines of Arius met with a severe and deserved condemnation, and the Council issued a creed, which is known at this day as the Nicene Creed, and which originally ran thus: "We believe in one God, the Father Almighty, maker of all things visible and invisible: and in one Lord Jesus Christ, the Son of God, the only begotten of the Father, that is of the substance of the Father; God of God, and Light of Light, very God of God; begotten, not made, being con-substantial, or, of one substance with the Father, by whom all things were made, both in heaven and earth: who for us men, and for our salvation came down from heaven, and was incarnate, and was made man: He suffered, and rose again the third day; ascended into heaven, and shall come again to judge the quick and the dead. And in the Holy Ghost. But for those that say, there was a time when He was not, and, that He was not before He was made; or, that He was made out of things that were not, or that He is of any other substance or essence, or that He is obnoxious to change or alteration; all such the Holy Catholic and Apostolic Church does anathematize and reject."

This creed or confession of faith, was drawn up by Hosius, bishop or pastor of Corduba, and was almost universally adopted. The Emperor heartily approved of it, and in testimony of his sincerity, addressed the following letter or edict to the clergy and people generally, as a means of carrying out the intentions of the Council. Had this letter been published as an expression of individual or associated opinion, none could have objected to its circulation; but when it went forth as the declaration of the *political* head of the church, it carried in its train that spirit of persecution which, whether breathed by Pagan, Papist, or Protestant, has ever proved a scourge to the world. Constantine *as the man*, had an undoubted right to express his abhorrence of the Arian heresy; but, *as the Emperor*, he had no shadow of a claim to prosecute and punish Arius or any other heresiarch for errors in religion. That creed and conscience are matters belonging *exclusively* to God, was a principle in religious liberty, that even a Constantine had failed to learn.

"*Constantine the Great, the August, the Conqueror, to the Bishops and People.*

"Since Arius has taken upon him to imitate impious and bad men, it is but just he should undergo the same punishment with them. As therefore Porphyry, the enemy of true religion, for the pernicious volumes he wrote against Christianity met with a reward due to so great a villainy, to become infamous to all posterity, to be loaded with reproaches and execrations, and to have his impious books quite banished out of the world; so now it seems good to us, that Arius and

his adherents be called 'PORPHYRIANS,' that they may bear this his title whose manners they imitate and resemble. Farther, if any book written by Arius be found, we command it to be burnt, that so not only his vile doctrines may be utterly extirpated, but that not the least monument of him may remain. Declaring also, that if any man shall be found to conceal any such book of Arius, and not presently offer it to be burnt, as soon as ever he shall be apprehended, he shall be put to death. God have you in his keeping."

Here, piety and punishment,—zeal for truth, and Popish arrogance, went hand in hand. It was not enough that the heresies of Arius should be condemned, but *the man* must also be the victim of unfeeling persecution. As a Christian man, judging of Arianism according to the Scriptures of Truth, Constantine was right, and deservedly claims our highest admiration; but as the civil Magistrate he was profoundly wrong, and in a blind zeal to serve the cause of God, he became a Pope, a Dictator, and a heartless persecutor, on behalf of a religion whose leading law is that of Love, and whose sole earthly weapon is that of persuasion.

W. S.

(To be continued in the next.)

THE CHRISTIAN'S ORACLE.

FROM THE GERMAN.

"When I thought to know this, it was too painful for me. Until I went into the Sanctuary of God, then understood I their end."

So spake Asaph,—and he was a true Asaph; for his name signifies one who gathers together, a collector. He collected his fluttering and scattered thoughts, distracted by the contradictions and incongruities of all without, and retired with them into the still quiet of the sanctuary, there to prostrate himself before his God, and to converse with him of all his doubts and all his perplexities. And then was his mind again braced, again composed, and he spake, "Nevertheless, I am continually with thee;—nevertheless, though I knew I was to be always miserable on earth, while the ungodly prospered in the world, yet I would cleave unto thee. Lo! my God, I am better off with thee in my misery and trouble, than the deluded world in its dream of happiness. I see now that I have been perplexed only because I did not remain in the sanctuary with thee, did not remain in the sanctuary of my own heart. I tottered because, like a rash and giddy child, I would go alone; I will do so no more;—no, I will abide continually with thee. I will go no more alone; I feel that it is only well with me when I hold fast by thee; I feel that it is good for me to draw near to thee, oh! my God."

So, dear friends, should it be with us in all the scruples, difficulties, perplexities, vexations, and anxieties of our pilgrimage. Let us not waste time in useless efforts to extricate ourselves from self-created difficulties. This will never do; men can tie for themselves knots which they cannot untie; and out of mere trifles they make difficulties of which there is no way of escaping, but by Asaph's way. This is a holy way, and therefore a direct and pleasant way. We must go into the sanctuary, and there simply lay before our God, all that perplexes us, all that is a stumbling block in our paths; there in private with our God consider the whole matter, and survey it in the light of his countenance. Let us make every thing we meet on our road the subject of a little prayer,—of a little talk with our God. Oh! then, how soon should we get over all! How soon should we feel ourselves to be children again, and get rid of our burden, if we would but go and take it to the sanctuary, and tell our dear Saviour of it; and say, "O! Lord Jesus, it is too hard for me; but I will abide with thee, and will never depart from thee."

Take with thee into the sanctuary also the doubts and perplexities that press upon thee, from the contemplation of the ungodly world around; and the difficulties and distresses arising from its temptations, its ridicule, and persecution.

But there are stumbling blocks to the faithful pilgrim, even from the pious around him. Oh! there is danger even from them, unless we look before us well, and remain in the light of God. We find a very great variety in the minds of the awakened. Reason says, "You see even the pious are not all agreed; one says this, and another that, and the walk of one is different from that of another."

Now this is a stumbling block; yet it is but a little one. All the children of God are perfectly agreed in the essentials of salvation; and though the manifestations of their common faith may vary, and their expressions and modes of speech be unlike, let not this be a stumbling block to our reason. We should rather regard them as the different flowers of a garden, each having its own peculiar form, scent, hue, and growth. And then as to the different walk of believers, one may not be as strict as another; and thou mayest be in doubt as to which thou shouldst imitate. Go, dear brother, into the sanctuary. Whom wilt thou follow?—whom dost thou think it safest to follow? Judge thou not others; but is it not safer for thee to choose the narrowest path? Follow him who seems most in earnest; who goes the farthest; who adheres most closely to Scripture, and walks most circumspectly. I say unto thee follow him, without condemning others. Or if thou be not willing to follow him, look unto Jesus, and thou needest not look to any human being.

But dost thou behold many weaknesses, failings, and inconsistencies in the walk of believers? O! soul, this is indeed a heavy trial, a strong temptation, and not to fall into it we need great strength from the Lord. Lamentable and deplorable indeed is it to see so much of imperfection and of sin amongst the awakened children of God. But go thou into the sanctuary, with the faults of thy brethren also. The children of God have, it is true, their failings; we must admit it, and mourn over it. But have I none myself? Is not my own walk in

many instances imperfect? Why should I see "the mote in my brother's eye," while I have "a beam in my own eye?" Has love no veil to draw between me and my quick perception of deformity in my brother? Thou hast no need, oh! soul to watch others;—look to thyself alone; look to thine own faults, and be blind to those of others. And if that which thou seest in the godly, seem not good in thine eyes, only weep for it and pray. Go to the Lord Jesus, and say unto him, "Alas! Lord, my brother is sick, my brother is wounded; nevertheless, I am continually with thee. Though thy people have their infirmities, yet I will not for this cause withdraw my love from them. God's invalids are better than the strong ones of the world."

With such a compassionate eye of love should we look upon the infirmities of others. But let us not dwell upon them in any way too long. Try to see nothing but good; look only to their graces. Is the root of the matter there? Then love what God has himself implanted, and what he loves in his children. Go into the sanctuary, and then shalt thou "understand their end;" and rejoice in the thought that a time will come, when the "spirits of the just" shall be made perfect, and when throughout all eternity, they shall have "neither spot, nor blemish, nor any such thing."

FAITH SAVING,—NOT WORKS.

By W. Kilpin, Birchington.

How opposed are all men by nature to this faith. It is a statement they never will believe though a man declare it unto them, for nothing is stronger in the human mind than prejudice. Whatever prepossessions and notions entwine themselves about the minds of men they will most assuredly mould the spirit and govern the whole man. Many and varied are the opinions and prejudices of society, but in nothing has our fallen nature unitedly expressed its antipathy and determined prejudice in more, than in the resistance of salvation by God's free grace. The expression of man's nature is daily in character with that of the rich young man, or the proud Pharisee, as spoken by the Saviour in the gospel. "Good Master, what must I do, that I may inherit eternal life?" Or else, with much self-complacency, he says, "God, I thank thee that I am not as other men are: I pay tithes of all that I possess," &c. But Christ shows to him that to be interested in the heavenly inheritance, he must sell all that he has. This offends the poor legal sinner, for he thinks he has great possessions. He would like with his wealth and worldly policy to secure to himself a good position in the kingdom of Christ; but he could not think of receiving its blessings as a beggar would a donation, for he is very rich in his own esteem. The righteousness of Christ is not intended to be sold or bartered away amongst a multitude of Pharisees, worldly-minded professors, and self-righteous legalists, but to be gra-

ciously bestowed in sovereign love (according to the divine purpose) which God purposed in himself before the world began. "Not by works of righteousness which we have done, but according to His mercy hath He saved us."

At the time the Apostle Paul wrote these letters to the churches, the Jews, as a people, had strongly fortified themselves under cover of two fearful prejudices, namely, that of the right of circumcision, and the Abrahamic birthright. Thus they boastfully said, "The temple of the Lord, the temple of the Lord are these. We be Abraham's children, and were never in bondage to any man," though at the same time fast bound by the Roman power. And Jehovah, to show them their fearful position, that their trust should not be in man, but in "the living God," says, "How oft would I have gathered you as a hen gathereth her chickens under her wings and you would not: behold your house is left unto you desolate. Take away her battlements, for they are not the Lord's." How truly descriptive is the case of the Jews at this time with our poor fallen nature. Fellow sinner, how much thy boasted moral integrity and legal obedience answers to the perverse prejudices of these people, and what do they all amount to? Do not the Scriptures include all under sin and declare there is none righteous, no not one? How then shall man that is vile, be pure with his Maker?

We see therefore that the Apostle contends that all works, ways, and means of themselves, or in any measure or degree as a means of salvation, are perfectly useless and worthless, and that nothing but a divine faith in Christ as our surety will avail us anything in seeking to secure eternal salvation. This evidently shows that man neither personally nor relatively in himself possesses power, virtue, strength, or life to do, or act. Thus all his efforts and doings are called dead works, like the several parts of a machine, all inanimate material, dead stuff. But the works the Christian does, are done by Christ that worketh in him to will and to do, according to his good pleasure.

James also says, "Show me thy faith without thy works, and I will show thee my faith by my works," works not being the power of faith, but the effects of it. Observe also, that though the sinner's salvation is all of grace, it does not imply that he is to be careless about it as some suppose, but must continue to be found in the way that the Lord may meet with him there. The Lord will never leave the seeking seed of Jacob unblest; but if He is pleased to give us gracious means and opportunities, we may be assured, He has some gracious end to accomplish; and if He visit us with his love, we shall then know that the work is of God, that He alone may have the glory.

LIBERAL OFFERS TO PÆDOBAPTISTS.

In the Tennessee Baptist several premiums are announced, competition for which is open to residents in Europe as well as in the United States. The proposals are as follows:—

To all Pædobaptist Catholics and Protestants.

1st. I will renew the grand premium offered some years since:

One thousand dollars* for a passage in the Bible affording a plain precept for, or example of, infant sprinkling for Christian Baptism.

Five hundred dollars to any one who will furnish a solitary passage usually relied on or quoted by the Pædobaptists to prove infant baptism, which has not been denied as authority for the practice by eminent and standard Pædobaptist divines.

One hundred dollars to any one who will produce, from standard historians, a solitary instance of infant baptism among Christians (some heathen nations having practised it before the coming of Christ) before the third century.

One hundred dollars to any one who will produce scriptural authority to prove that the visible Christian church, as organized by Jesus Christ, is an institution identical with the Jewish commonwealth (or nation), once called "the church in the wilderness."

One hundred dollars to any one producing scriptural authority to prove that baptism comes in the room or place of circumcision.

One hundred dollars to any one for *one* passage in the Bible in which "baptizo" in the Septuagint, or New Testament, is translated in our version by "to sprinkle or pour upon."

One hundred dollars to any one producing scripture to prove that the peculiar form of church organization and government were left to the discretion of Christians in any age or ages after Christ.

One hundred dollars that Christians, as individuals or as churches, have a right to change the ordinances or externals of religion, as taught in the New Testament, in the least, whether in substance or form, by addition, diminution, change, or substitution.

An impartial jury is to decide the validity of any claim presented; an equal number to be chosen by each party, the authority relied on being furnished to the proposer of the premium one month at least before the trial.

Fragment.

Victorious Grace. — Behold that noble army, with palms in their hands: once they were weak warriors, yet they overcame mighty enemies, and have gained the victory and the prize; enemies rising from earth and from hell, to tempt and to accuse them; but "they overcame by the blood of the Lamb." What a divine honour shall it be to our Lord Jesus Christ, the Captain of our salvation, that weak Christians should subdue their strong corruptions, and get safe to heaven through a thousand oppositions within and without. It is all owing to the grace of Christ, that grace which is all sufficient for every saint. They are made more than conquerors through him that has loved them. *Dr. Watts.*

* Nearly £200 of our money.—*Ed.*

Page for the Young.

SOLOMON.

In the *Primitive Church Magazine* for June, at page 130, more was promised to be said about Solomon. Our young friends are now requested to attend to a few particulars respecting this remarkable man. Like his father David, Solomon was a distinguished type of the Lord Jesus Christ. He was so,

I. *In the import of his name.* Solomon, means peaceable,—not warlike, or destructive. He had a peaceable name, and God gave him a peaceable kingdom. (See 1 Kings iv. 24, 25, and 1 Chron. xxii. 7, 8, 9) David had been a warlike man, and was forbidden to build God's temple because he had shed "much blood"—but Solomon had this honour given him because he was a man of peace. In this respect he was a great type of Jesus Christ, who is the "Prince of Peace," and who is our great "peace maker," reconciling sinners unto God. Hence says the Apostle, "He is our peace, who hath made both one."

II. *Solomon was a type of the Lord Jesus in the splendour and extent of his kingdom.* We read of his kingdom and his glory in 1 Kings iv. 21, 24, 34,—and chapter x. throughout; also 1 Chron. xxix. 25. There had been no such kingdom before, nor has there been one like it since. So the kingdom of the blessed Saviour, will be more splendid and glorious than all other kingdoms. Our young friends may read of it in Psalm 72; Isaiah lx.; Daniel ii. 44, and Revelations xi. 15.

III. *In building the Temple, Solomon was a commanding type of Jesus Christ.* Through all the intervening ages from the time of Moses, which was a period of about 447 years, the Ark of God "dwelt within curtains." The visible representation of the Almighty God, had no befitting seclusion; it was loose and exposed, and the place of its location was mean and wanting in honour. It is remarkable also that during the whole period of Joshua, the Judges, and Samuel, there was no proper attempt made to place the Ark of God in a suitable and solemn place. They were all warriors, and God would not have his holy Ark soiled and smeared with blood. He therefore reserved its *settled* dwelling place to Solomon, a "peaceable" prince. He built the temple, and there he placed the Ark of the Covenant.—So the Great Saviour. He, by his Holy Spirit, raises the temple, the "living temple," composed of "living stones," and of it he says, "Ye are God's temple" or 'building,' which is the same thing. (1 Cor. iii. 9, 17; also 1 Pet, ii. 5)

IV. *Solomon was a type of Christ in the wisdom he possessed.* He was wiser than all other men. (See 1 Kings iii. 12, iv. 29, 34, and 1 Chron. i. 10, 11, 12) No man was ever blessed with such princely wisdom before or since. So the Lord Jesus Christ, as the King and Saviour of his church is the all-perfect infinite wisdom. The spirit of wisdom in all its divine fulness was given unto him. (Isa. xi. 1, 3) He is made of God unto his true people "wisdom," and in him are hid "all the treasures of wisdom and knowledge." (Coloss. ii. 3) In all respects, therefore, whether we regard his name, his kingdom, his temple, or his wisdom, we may say of the Lord Jesus Christ, that A GREATER THAN SOLOMON IS HERE.

Poetry.

JEHOVAH-JIREH.

"The Lord will provide."—GENESIS xxii. 14.

Written after hearing a Sermon on the above words, preached by Mr. WILLIAM STOKES, of Manchester, at Ashton-under-Lyne, June 7th, 1863.

The Lord will provide for his saints in their need,
As in his blest purpose, Jehovah decreed;
In doubts and misgivings He'll cheer the sad heart,
And bid all its doubtings and sorrows depart.

The Lord will provide a full pardon for sin,
And cleanse from its foulness the fountain within;
That blood which on Calvary's summit was spilt,
As a rich flowing stream bears away all our guilt.

The Lord will provide in affliction's deep hour,
The needful supplies of his grace and his power;
To help us to bear with his chastening rod,
And feel it applied by a merciful God.

The Lord will provide, in his rich sovereign love,
Whatever can bless us, below or above:
From stores all unbounded, his hand will supply,
The grace that is needed to live, or to die.

The Lord will provide for his saints on their way,
The grace all-sufficient, and "strength as their day:"
The weak shall be mighty, the feeble be strong,
And Jehovah shall be their unchangeable song.

The Lord will provide—He will comfort and bless,
His saints, in the time of their deepest distress;
And we, in our sorrows, whatever betide,
Will raise the loud chorus, "THE LORD WILL PROVIDE."

Ashton-under-Lyne. Z. W.

Reviews.

THE GOSPEL TREASURY; *or Treasury Harmony of the Four Evangelists, in the words of the authorized version, with Scripture Illustrations; Expository Notes from the most approved Commentators, &c. &c. Compiled by* ROBERT MIMPRISS, author of "The System of Graduated Simultaneous Instruction," &c. 2 vols. in 1. London: The British and Colonial Educational Association (Limited), 5, New Bridge-street, E.C. 950 p.p.

It is not an easy task to state in few words the merits of this extraordinary book. To say that it is useful, excellent, valuable, and the like, is tame, commonplace, and far below its merits. It is in all respects a most unusual book, and the labour in its preparation must have been immense. It is, in its own department, without a

parallel in the language, and stands by many degrees, at the head of its class. The compilation of such a book must have consumed years of industrious labour and research, and can never be too highly acknowledged by the widest possible circulation.

The arrangement of the text from the different Evangelists, which constitutes the "Harmony," evinces great skill and indomitable industry. The "Scripture Illustrations," notes, reflections, and Addenda, are exceedingly valuable, and denote great reading and extensive research. In these respects Mr. Mimpriss has exceeded every former author of his order, and supplied a mass of valuable information on Geographical and other subjects connected with the Gospel history, such as no other Harmony contains. Viewing it in these varied aspects it is one of the most valuable books of the age.

As a specimen of his critical accuracy on a point interesting to *our* readers, the following may be given. Speaking of the locality of of John's baptism he says:

"The locality of this Perichorus appears to have been chosen as the fittest scene for the ministerial labours of John because when overflowed by the Jordan, and laid under water, without being too deep, it would afford the greatest facilities for baptism, or immersion."

The book will be found of immense advantage to our Sunday School Teachers, Bible Classes, Junior Preachers, and (but for the smallness of the type) to Pastors of all ages among the churches.

BAPTIST CHURCH DIRECTORY: *A Guide to the Doctrines, Discipline, Ordinances, Communion, &c. &c. of Baptist Churches.* By E. T. HISCOX, D.D. New York. Tenth Thousand. New York: Sheldon & Co. 287 pp.

We have no work among the English Baptists to compare with this, for fulness, and comprehensiveness, yet accompanied with condensation. It consists of two parts. The first, containing sixteen chapters, gives a lucid and minute representation of a church, in its nature, officers, ordinances, services, worship, government, ministry, membership, discipline, business, &c. &c. &c. to its piety, and doctrines. This part is most valuable, and abounds with observations and counsels that prove the author to be a thorough master of his subject. On the question of "a call to the ministry," he makes the following most judicious remarks:

"It is not enough that a man has piety, and talent, and education, and ability to explain the Scriptures, and a facility in addressing congregations, and an earnest desire to do good, in order to enter this sacred office. It must not be the mere choice of a profession, nor the dictate of an ambition, which looks to the pulpit as a place for achieving distinction.

"It must not be in obedience to the opinions or persuasions of friends. 'No man taketh this honour unto himself, but he that is called of God.' He that would lawfully enter the Gospel ministry must do it from the deep, undoubted, and unalterable conviction, wrought into the heart by the Holy Spirit, that such is the will and good pleasure of God concerning him,—that this, and nothing else, is the work of life, appointed by God for him, whether it may bring joy or sorrow, honor or dishonor, prosperity or adversity. He that can follow any other profession or business with a peaceful mind, and a conscience void of offence toward God, should never enter the ministry." pp. 61, 62.

The second part, in nine chapters, treats of denominational peculiarities, the baptismal and

communion questions, infant baptism, baptist history, &c. &c.—and these are handled with great judgment, fidelity, and candour. The book as a whole, is a work of so much excellence, that we feel no little regret that we have not one like it on our side of the water to place in the hands of our young members, and such as are candidates for membership. Such importance do we attach to the manual that we are strongly tempted to resolve to make an early effort in order to supply this 'lack of service,' unless some fitter hand should speedily undertake the work. Should there be a "sign" in any proper quarter, none would hail it with more delight than ourselves.

On the "Communion Question" Dr. Hiscox expresses himself in the following explicit and appropriate terms:—

"In all the New Testament history, where reference is made to the fellowship of saints in the communion of the Supper, there is not the remotest allusion to the fact that any other were admitted to the privilege except baptized believers. And still more, in all such cases, the circumstances, and the language used, are such as to forbid the inference that unbaptized persons ever received the communion. The directions and instructions of the Apostles with reference to the observance of the Supper, the reproofs administered for an abuse of it, all refer and are addressed exclusively to the members of the churches—baptized believers. These who *believed*, and gladly received the word, were *baptized*; then *added to the church*; and then they continued *steadfast* in the Apostle's *doctrine*, in *breaking of bread*, and prayer." pp. 220-1.

THE PURITAN DIVINES. *Works of* Dr. SIBBES. Vol. V. Edinburgh: James Nichol. London: James Nisbet & Co. Dublin: W. Robertson. 540 pp.

Another cargo of golden grain from the harvests of the past! Jacob, of old, could not have rejoiced at the thought that "there was corn in Egypt," more than we do to witness the entrance of these noble supplies from the granaries of a former age. A richer legacy was never bequeathed to posterity, than the Puritan Divines have left behind them for all coming generations; and we owe inexpressible thanks to the enterprising publisher for having placed the priceless boon once more within the nation's reach.

This Volume contains some rare pieces of divinity, which overflow with evangelical truth. The one on "The Redemption of Bodies," is particularly rich in doctrine and appropriate in its practical application. We regret that we have room but for the following extract:

"He [Christ] is both the cause and the pattern; the efficient and the exemplary cause. He is the pattern. Our bodies shall be like his glorious body, even as our souls are like Christ's soul. For this is certain. We are renewed in grace, not to the image of the first Adam, but to the image of the second Adam. We are conformed in soul to the image of Christ in holiness and righteousness. So likewise in the body, we shall be conformable to the body of Christ, "the second Adam." As we bare the image of the first Adam in our first creation, so we must bear the image of the second in our restoration, at the day of the resurrection. The glorious body of Christ is the pattern of this transmutation and change." p. 165.

So far for the doctrine; now for the application:

"This vile body shall be glorious, even like Christ's glorious body. I need not stand to prove it, I proved it before. What should this afford us? Then let us use them to a glorious end; let us not use these base bodies to base purposes. Let every member of this vile body, while we live here, be a weapon of a sanctified soul, a weapon of righteousness ready to do good. Let us put honour upon these bodies that shall be thus honoured; let

us use them for honourable purposes. Let us lift up our eyes to heaven; let us reach forth our hands to do good works. Let our feet that have carried us to ill heretofore, carry us to the service of God; for these very vile bodies shall be glorious bodies. The very same eyes that have been lift up to God in prayer; those very hands that now are instruments of good works; those very knees that are humbled to God in prayer; and those feet that have carried us to holy exercises; and those spirits that are wasted and spent in holy meditation; even there, this vile body that is thus holily used, shall be a glorious body. Therefore let us use it honourably." p.p. 166-7.

To teach and spread a divinity such as this, is worth the devotion of our entire life.

BRIEF NOTICES.

Old Jonathan, for June and July. This most interesting and useful publication improves with age. It stands at the head of its class in all respects.

The Little Gleaner, for July. London: Houlston & Wright. An excellent Magazine for the young.

The Baptist Denomination in England, Wales, Scotland, and Ireland, 1863. London: J. Heaton & Son, 34 pp., price 3d. These are valuable papers and cannot be without interest. A little more of *direct* acknowledgement of the *Strict Baptists* would be better for all parties. It has become so habitual in certain quarters to ignore them altogether, that they are driven, in self defence to *act apart*, which they would gladly avoid were it possible.

A Selection of Hymns for Sunday Schools and Cottage Preaching. London: Job Cauldwell, 335, Strand. A very appropriate compilation of devotional poetry.

"*The Cup of Salvation.*" A Sermon by the Rev. J. W. Gowring, B.A. London: W. H. Collingridge. A good gospel sermon, full of the old divinity.

"*What hath God Wrought?*" or the ameliorated condition of the World in answer to Three Years' Prayer. By Benjamin Scott, Esq. F.R.A.S. Chamberlain of London. Reprinted from "The Revival." London: Morgan & Chase, 16 pp., price 4d. This work means well, but it is far from being accurate. For instance, at page 6 it says, "*In the last three years*, China, with its teeming millions hermetically closed during two thousand years to the influences of civilization and Christianity, has been unexpectedly opened to our ambassadors, to trade, to travellers, and to missions." Had the writer examined the interesting volume of Gutzlaff who laboured in China thirty years ago, he would not have stated that China had been "hermetically closed" against christian efforts conducted in a christian spirit.

Life a Journey. By the Rev. A. M. Toplady, B.A. *The Christian Pilgrim*. By the Rev. President Edwards. London: W. H. Collingridge. A neat pocket edition of two valuable treatises by two memorable men.

The Baptist Denomination in the North of England. By William Walters. London: J. Heaton & Son. A most useful discourse, by a man who as a workman "needeth not to be ashamed."

Cavendish Chapel, Ramsgate. Mr. Norton has nobly pleaded the cause of the Strict Baptists at Ramsgate. This address does him great honour.

Elizabeth Fry. God's children fed. By Charles Gordelier. The Lec-

ture and Sermon are alike creditable to Mr. Gordelier.

Baptismal Regeneration. By G. W. Mylne. A tract of eleven pages, good so far as it goes, but it hardly touches the great question itself.

The Law of Christian Liberality. A Sermon by the Rev. Edward Dennett. London: J. Heaton & Son. Twopence. This is a Discourse that labours to assimilate the tithe (tenth) system of the Jews to the more spontaneous or voluntary law of the Christian Dispensation. The two systems are so wide apart that we cannot with Mr. Dennett, argue from the one to the other. We are perfectly content with the fine rule, "Freely ye have received, freely give."

Stephen Grellet. A brief but most interesting memoir of a useful member of the Society of "Friends," and one that no true Christian can read without solid instruction.

The Acts, Subjects, and Doctrine of Baptism. By Thomas Hughes Milner, Edinburgh. In this tract of twenty-four pages there is more of solid information on the question of Baptism than we ever met with in the same compass before. Mr. Milner merits our best thanks for his industry, and we earnestly hope that he will be encouraged to put this valuable matter into a more permanent form.

The Earnest Labourer's Great Desire. A Funeral Sermon for the Rev. James Smith, late of Cheltenham. By John Cox, author of "Our Great High Priest," &c. London: J. Nisbet & Co. Berner's Street. The testimony of a friend to departed excellence.

Thoughts on Early Training. A good tract of its kind. A little more of *evangelical* truth would be an improvement.

Church Rate Commutation. The remission of Chief Rent on buildings for Public Worship, &c. Useful so far—but there is no *effectual* remedy short of a separation of the Church from the State.

Why does the Church of England Baptize Infants? Have you been Confirmed, &c.? The Sabbath. A paper by Andrew Thomson, D.D. All alike good,—the latter especially so. Great Britain is in awful danger of forgetting the law, "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

Intelligence.

SAXONY.

Extracts from Mr. Geissler's Journal.

BEING a few days at home, I hasten to write you. I hope you have received my last "Report of March," which went up to the middle of April.

Lord's Day, the 26th of April, I preached in the forenoon, and in the afternoon, after having attended the Sabbath-school.

On the Monday following, I went by train and road to Kötzschan, where, in the evening, I explained to a meeting in the new

dancing-hall the parable of "The labourers in the vineyard."

On the 28th, I travelled further to a large village called Zöschen, where, for the first time, I had the opportunity to certify the Gospel of the Grace of God. It seemed to make a good impression on the hearers, who invited me to visit them soon again.

On the 29th, which is "the day of repentance" in this country, I was expected in Spergan, where I preached in the open air to a large and attentive audience on the words, "And they went out and preached that men should repent." Towards evening, I tried in a neighbouring place to get a meeting, but in vain. I then went to K. where I was expected in the meeting of our brethren, in which we received a young convert whom I afterwards baptized on the profession of his faith. Having returned from the water, we celebrated the Lord's death, and enjoyed a sweet opportunity.

The next morning I returned to Halle, which I reached in the afternoon, and where, in the evening, I preached again. The day after this, the last of the month, I went to another place, where, in its largest hall, I preached on "The gain of the world, and the loss of the soul." (Matt. xvi. 26)

Persecution by the Clergy.

Having preached twice on the first Sabbath of May, taught in the Sabbath-school and administered the Lord's Supper, I made a tour to Dresden, the capital of Saxony, and in the Saxon Switzerland, where I took every occasion to distribute a number of Tracts and Sermons, as well as to speak with the people. I am sorry that I cannot do more there; for I am threatened with three years' imprisonment, if a meeting of only two or three were to be gathered around me. To the same punishment I also expose myself should I again enter the places from which I am banished, or if I visit our brethren there. That it is in *Protestant* Saxony much the same as in Catholic Spain, and that we very much need your prayers, a few recent facts will prove.

To one of our brethren there, in the month of February a child was born; and as this would be the first time in Saxony that a child should not be sprinkled, we expected great difficulties. The father of the child went, according to the law, to the Lutheran priest to inform him of the birth of his child, and only desired him to *register* it in his books, telling him at once that, in accordance with Scripture, it should not be sprinkled. To this the clergyman replied: "And thus you will prove a murderer of your child and of yourself too." The brother answered: "This the Bible does *not* say." "Ye are fools," the clergyman said, "and completely seduced by the Baptists;" and with many more abusive expressions, said he would report the matter to the Consistory.

Two months after this our brother got a decree, of what I may call the Church Magistracy, in which he was commanded, according to the "Church Laws" of Saxony, to invite the clergy to baptize his child between the next eight days, and to intimate that he has done so at once to the magistrate; and to pay, for not having got it baptized before, the fine of two dollars as well as the costs of the whole affair. This was signed by the superintendent Dr. Körner, and the bailiff Mr. Haase.

Some time after this, the sister of this family wrote as follows:—"Since my brother did not obey the decree of the Church Government, he has been sentenced to pay another penalty. But since he neither would nor could pay, the magistrates came into our house on the 25th of April, and distrained us. They have taken all my brother possesses, and nothing is left him but the clothes he wears to go to his workshop. The value of the things taken amounts to about twenty dollars." (£3.)

She continues, "We are warned again to get our child baptized, and if not, other costs will be inflicted; and if that would not help, then, the magistrate said, they would use force, and baptize the child by compulsion. Still, my brother and we are of good cheer, and trust in Him who said: "Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

In another interview this brother had with the clergyman, the latter said: "I have prayed for that your child should die, and have received an answer from the Holy Spirit that it shall die!" With all his eloquence he tried to persuade the brother to let his child be sprinkled, but in vain.

Another brother in the same town, and of the same family too, was, at the same time, the 19th of April, sentenced to pay ten dollars, for having *distributed Tracts;* but he is so poor at present, in consequence of the want of cotton, that he has scarcely his daily bread; so he had to suffer a fortnight in prison. This is the second time he has been imprisoned for this cause.

It is, indeed, impossible to describe the horrid persecution our brethren in Saxony have to suffer in many respects; and the dealings of the clergy of the Lutheran Church are as cruel and popish as they can be. Still more sorry I am, that we can by no means succeed, and get on with the preaching of the gospel. Since I dare not venture, as before stated, to visit these poor brethren, we, on the last Easter, in a Conference in Halle, gathered the travelling money, and sent Bro. W. to visit them. He met these poor sufferers in a forest, and safely escaped the detection of the police, else he would have been banished too; for no Baptist is permitted to enter that neighbourhood or town.

PRAYER REQUESTED.

I think I need not ask you, for these statements will induce you to pray for us—especially for our poor sufferers—and for the Word of the Lord, that it may have "free course, and be glorified, even as it is with you."

At the same time as our Bro. W. went into the kingdom of Saxony, I went on an equally dangerous tour in a like country, namely, in the Duchy of *Brunswick*. In this country persecution not long since reigned with all its power, and our members there have been hunted like partridges, and dispersed, time after time, when meeting for religious worship, and our missionaries driven away.

Bro. Cramme, missionary in a place in Hanover, near the Brunswick frontier, occasionally visits the members there, to strengthen them in their faith

through the Word. However, he must not venture to travel by daylight, for the magistrates having driven him out several times, have now what I might call "out-lawed" him, and proclaimed that *every* body who meets him could and should arrest him, and hand him over to the police.

Having been entreated by him and the brethren in Brunswick long since to visit them, I went there in the middle of May. On Sabbath-day, the 17th, nearly all the members in the whole Duchy came together, and to this a number of strangers were added. At two meetings I preached "the unsearchable riches of Christ." In the evening a number of strangers came again, with whom we held a prayer-meeting. Whilst expecting every moment to be discovered by the police, still the Lord wonderfully protected us. But the next morning I left that place, and went to another, for like fugitives we must not abide long in a place. For the 19th, I had succeeded to get a large dancing room in H., a considerable Prussian village, but quite at the frontier of Br., where, it being well announced, I had a gathering of nearly two thousand persons, to whom I preached Christ, "the power of God and the wisdom of God."

Having done here I travelled onward, walking daily about 40 English miles, to reach "Vilötze," a place where we had an awakening of late. Every thing being arranged for my coming, I preached twice on Whit-Sunday: the second meeting was so crammed, that I scarcely had room to stand. After this I went to another place, where we had a love-feast. There were about sixty members present, and many strangers. In the afternoon of that day, we immersed eight believers in the open air, in the presence of many spectators. Before the administration of this ordinance, which was by Bro. A., I preached on the subject, and explained as the Lord helped me from Scripture: "*Who* that should be baptized, and *Why?* and *How?*" Several afterwards expressed themselves as having now got light on that subject. At night we had a profitable prayer meeting, at which about ten awakened sinners were crying for mercy; it was both joyful, and heart-breaking to be in this meeting. At night, being requested, I gave an address on "the Pentecost, or the pouring out of the Holy Spirit." The seed fell here, I am sure, on prepared ground. May Jehovah's blessing rest on all these exercises.

With this, not to weary you, I must conclude, not mentioning a number of things to be done or attended to. It was in the beginning of the present month I returned to Halle, where since then, I have been engaged in various ways, and in preparing for new journeys.

With the best respects for our worthy Committee and all our English friends.

Yours,
in the Lord Jesus,
Moritz Geissler.

Halle,
17 *June*, 1863.

ITALY.

Progress of Civil Liberty.—The Italian Government has just adopted a measure in the Neapolitan provinces which is a homage to the principles of liberty of conscience. According to the Neapolitan code, only Roman Catholics can contract marriage in the Two Sicilies. A recent ministerial circular orders the civil functionaries

to accept matrimonial notices from all persons, to whatever religion they may belong.

This wise order ought to make a *Protestant* Saxony blush, for *there* none can be legally married but according to the forms of the Lutheran Church. Our Baptist friends consequently are subject to much annoyance and great injury by this bigoted regulation. Papists are evidently becoming more liberal than these professed Protestants, one proof of which recently occurred in the Prussian chambers. The Baptists had presented a petition in favour of having their property in chapels, &c. duly legalized. Every Lutheran speaker opposed the prayer, but a *Roman Catholic* member spoke eloquently and with great earnestness in its favour! Alas for Protestantism, when even Popery is more faithful to the claims of religious liberty than the successors of Martin Luther!

FOREIGN MISSIONS.

In the United States there are 12 foreign missionary societies, with 918 missionaries and assistants, and 845 native assistants. In Great Britain there are 16 societies, employing 1,487 missionaries, catechists, and teachers, and 3,285 native and other assistants. In continental Europe there are 11 societies, with 594 ordained and other missionaries, and 240 native assistants. The 39 societies employ 7,342 missionaries, missionaries' wives, teachers, and native assistants. Seventeen of the 39 societies report a church-membership of 200,000. Were the members connected with the other 22 societies and those who have died, added, the number of converts to Christianity through foreign missionary efforts during the past sixty years would probably reach a million.

STRICT COMMUNION BAPTISTS.*

The question of strict or close communion is at present exciting an unusual degree of interest among the Baptists in Great Britain. It is, in this country, generally known that English Baptists are much divided on the communion question; but it is not generally known in what proportions they are divided, nor how the parties stand related to each other, nor yet what is the steady and certain effect of open or free communion on the denomination.

For years I have felt a deep interest in this question as related to our English brethren, and earnestly endeavoured to ascertain the facts in the case. But though I have repeatedly conversed with American brethren just returned from England, and with English brethren direct from home, no satisfactory information could be obtained. One felt confident that the strict communionists were the more numerous, and the more rapidly growing in numbers and influence, while another was equally confident the opposite was true. All, however, agreed that the very singular condition of the churches, in this respect, made it impossible to arrive at any definite conclusions. Statistics were not to be had. The churches of the two sections are not associated, not even separate, often. They have no distinct party lines, no territorial limits. Neither strict nor free communionists have societies, associations, or conventions of their own, but are mixed and commingled in a most confused and unseemly fellowship, or contact, as

* From *The Examiner*, (New York) of July 23rd, 1863. This paper is stated to be "The most largely circulated Baptist newspaper in the world."

it would appear to us. Churches are frequently composed partly of free communion, partly of strict communion, and partly of Pedobaptist brethren, strangely conglomerated, having a Baptist or Pedobaptist pastor, just as it may chance.

This state of things utterly surprises American Baptists. We should strike at once for separation. If there were but a handful, of whichever class, let them be a church by themselves. And that handful would insist most earnestly on having a pastor who exactly agreed with them in doctrine and practice. Every such church would unite with every other such church, form an Association, hold annual meetings, know precisely how many churches, pastors, and members they had; whether they increased or diminished; what their influence was; what they were doing for missions, Sunday schools, and the like.

We well understand in this country, that without strict communion we have no denomination. The growth, influence, and integrity of Baptists in America is largely owing to the fidelity with which they have guarded the Lord's Table. Our English brethren have pursued a different course, and are, as we believe, reaping only disaster as the result.

But new phases are being developed. Perplexing questions have arisen as to the rights of property in lands and chapels owned by Baptist churches. Where a part of the church is strict, and a part free communion, and either party insists on the right to control the property, to which shall the right be conceded? When both parties make persistent claims, the matter would naturally go before civil tribunals for adjudication. Two such cases have recently occurred (at Norwich and at Ramsgate) in both of which the courts decided adversely to the strict members, and they lost their chapels.

These things have had, indirectly, a most happy effect upon these brethren, and will greatly advance the cause of true Baptist sentiment, and a pure church life, in England. The *strict* brethren begin to bestir themselves. A movement has already commenced for uniting all their churches in an association for mutual protection, encouragement, and the maintenance of their principles. In this movement, the Rev. Wm. Stokes, of Manchester, has been specially prominent, and deserves well of his brethren, on both sides of the Atlantic, for the part he has taken.

In February last, a call was issued for a general meeting of strict Baptists, to be held in London. The call was signed by about twenty ministers and laymen. It was sent through England, Scotland, and Wales, and a communication opened with Baptists in America. The meeting was held on April 21, 1863, at Meard's Court Chapel, London, and was attended by more than a hundred delegates. Thomas Pillow, Esq., of London, was made Chairman, and Rev. Wm. Stokes of Manchester, Secretary. Numerous letters of sympathy and encouragement were read from persons in various parts of the kingdom, who could not be present. The result of the meeting was the formation of a Society, to be called "The Strict Communion Baptist Society."

The Welsh Baptists were represented by Rev. Thomas Price, of Aberdare, and others from the Principality. The Welsh Baptists are among the most ancient, the most strict, and the most prosperous in the world. They have *ten* Associations, 545 churches, with 120 branch churches. They have

351 ordained ministers, and 258 assistant preachers, with about 70,000 communicants at the present time. They support three colleges, and though far from being wealthy, in 1861 contributed about 200,000 dols. for various objects of Christian benevolence. The Glamorganshire Association, for 1862, reports *one hundred and six* churches, with over 16,000 communicants. The church of which Mr. Price is pastor, in Aberdare, numbers over a thousand members. All the Welsh Baptist churches in Wales are strict communion. So are Welsh Baptist churches in other parts of the world. All other Baptist churches in Wales are also strict communion, except five English churches in the south of the Principality. In July, 1736, there were some eight or nine of the Welsh Baptist churches which practiced mixed communion. These all were long ago lost to the Baptist cause. In Scotland there is but one Baptist Church practicing open communion.

A communication from Rev. Mr. Stokes, on behalf of the strict Baptists of England, through Rev. Dr. Gillette, came before the Pastors' Conference of New-York city, early the present season, asking for information as to which were the more numerous, influential, and growing, the Strict or Free Baptists of America. They seem to know as little of our condition as we do of theirs. The Conference replied at length, which reply was received at the close of their London meeting, and embodied in their printed report. They were greatly cheered by our letter, and equally surprised to learn that the regular Baptists of America number more than a *million* of members, all of whom are strict in their terms of communion. Also, that the various other Baptist sects, as the Six Principle, Seventh Day, Anti-Missionary, Tunkers, and Disciples, numbering nearly half a million more, practice strict communion almost exclusively. The only fragment of the great Baptist family which adopts a really free communion as its basis of church organization, is the Free-Will Baptists, having about 60,000 members.

We bid our strict Baptist brethren in Great Britain a hearty "God-speed" in the work they have undertaken; not simply because we have faith that it will greatly conduce to a healthful and permanent growth of the denomination, but far more because the practice for which they contend is intimately connected with a scriptural church polity, and stands for the defence of a spiritual church membership. They have indeed the influence of some of the wealthiest congregations in their denomination, and some of the most distinguished names in their ministry, against them. Let them not fear; truth and right are on their side, and they will succeed. The lessons of all the past inspire them with hope, and God's sure blessing shall give them prosperity.

E. T. H.

BAPTIST LIBERALITY.

At the opening of an Independent *church*, (for in certain Dissenting quarters the building is rapidly becoming *the church*,) at Colchester in Essex, Mr. Gould, minister of a chapel in Norwich, that was *once* the property of *Strict Baptists*, was present and spoke. The printed report says of him that "he was the first speaker after the chairman, and he became so engrossed in the theme of Christian Union as to forget himself so far as to take up half of the available time of the meeting. He contended earnestly that the In-

dependents and Baptists ought to become one denomination, and so greatly increase their power for good."

This is characteristic and perfectly in keeping with the "Norwich Chapel case.' We say to Mr. Gould, and his brethren who think with him, "by all means coalesce with the Independents or any other objectors to believers' baptism. No man among us will question or oppose your liberty in this; but then, be good enough to leave us our chapels, do not take those away too."—We throw out this caution as some queer things of this kind have already been done, as Mr. G. very well knows.

STRICT COMMUNION BAPTIST SOCIETY.

As many of our readers are interested in the progress and success of this new Society, the following selections from a number of letters received, will show something of its progress.

The Pastor of a large church in the Eastern Counties, writes, "I read the Report you sent me to the Church, and we fully agree with you, and wish to be enrolled a member of the united body, and will, D.V. make an annual collection."

Another church in the same county report, that they "fully approve of the measures which have been adopted by the board, and have decided to become a member of the same."

And a still larger church of the same association, have commissioned their Pastor to say, "In reply to your kind address, we assure you that in your noble work you have our cordial sympathy. We fully approve of the steps taken in the formation of the "*Strict Communion Baptist Society.*" We believe such a Society was needed and we pray for its prosperity.—It is our desire to become a member of the Society, we therefore hold ourselves in readiness to make a collection to your funds according to the rules of the Society."

A Church in Surrey, report a similar resolution, adopted at a church meeting, in which they state "That this meeting having heard the Address of the Strict Communion Baptist Society read, cordially approves of the aims and objects of the Society, and pledges to give a collection annually to promote those objects."

A large church in Yorkshire—a true "mother in Israel," held a meeting and "unanimously" adopted a resolution in favour of the Society. They say, by their pastor, that "they will feel a pleasure in aiding the movement in any and every way we can, and our hope and prayer are that God will graciously bless the effort and divinely assist in all the endeavours to arrest the progress of error and to maintain the order of this house."

A church in Lancashire resolved unanimously to express their "unqualified approbation of the steps taken to secure the objects referred to, also the church's determination to join the union, and to make the annual collection at the time appointed."

Another church in the same county adopted a resolution accompanied with a prayer "that God's truth may have the victory in opposition to the commandments and traditions of men."

From the Orkney Islands,—Herefordshire — London — Lancashire — and other churches in Yorkshire—Scotland, &c,—similar resolutions have been received, and the hearty approval of the movement which they express, is encouraging in the highest degree.

As soon as possible, arrangements will be made for furthering

the objects of the Society among churches generally, either by correspondence, or, where distance, &c. will permit, by a personal visit, due notice of which will be given to the respective churches through their pastors.

WILLIAM STOKES,
Secretary.

71, *Robert Street,*
C.-on-M., Manchester,
August 21st, 1863.

BISHOP LATIMER AND CRINOLINES, THEN CALLED "VARDINGALS."

"BUT I warrant you, there was many a jolly damsel at that time in Bethlehem, yet amongst them there was not one found that would humble herself so much as once to go to see poor Mary in the stable, and to comfort her. No, no; they were too fine to take so much pains. I warrant you they had bracelets and vardingals; and were trimmed with all manner of fine raiment; like as there be many now-a-days amongst us, which study nothing else but how they may devise fine raiments: and in the mean season they suffer poor Mary to lie in the stable; that is to say, the poor people of God they suffer to perish for want of necessaries. But what was her swaddling clothes wherein she laid the King of heaven and earth? No doubt it was poor gear; for I think Mary had not much fine linen; she was not trimmed as our women be now-a-days. I think, indeed, Mary had never a vardingal; for in the old time women were content with honest and single garments. Now they have found out these roundabouts; they were not invented then; the devil was not so cunning to make such gear—he found it out afterward. There Mary had it not. I will say this, and yet not judge other bodies' hearts, but only speak after daily appearance and experience: no doubt it is nothing but a token of fair pride to wear such vardingals; and I therefore think that every godly woman should set them aside. It was not for nought that St. Paul advertised all women to give a good ensample of soberness and godliness, in setting aside all wantonness and pride. And he speaketh of such instruments of pride as was used in his time: "Not with laying out the hair artificially." I doubt not but if vardingals had been in that time, St. Paul would have spoken against them too, like as he spoke against other things which women used at that time, to show their wantonness and foolishness. Therefore, as I said before, seeing that God abhorreth all pride, and vardingals are nothing else but an instrument of pride; I would wish that women would follow the counsel of St. Paul, and set aside such gorgeous apparel, and rather study to please God than to set their mind upon pride; else the words of St. Paul will condemn them at the last day. I say no more; wise folks will do wisely; the words of St. Paul are not written for nothing; if they will do after his mind, they must set aside their foolish vardingals; but if they will go forward in their foolishness and pride, the reward which they shall have at the end shall not be taken from them."

This was the style of Latimer's preaching. It was a very fair specimen of the great majority of his sermons—plain and outspoken, and in the spirit of the great leading doctrines of the Reformation and the gospel.

NORTHERN ASSOCIATION OF BAPTIST CHURCHES, FORMED 1690.

At the annual sessions, held 12th, 13th, and 14th of June, 1848, at Hamsterley, the Rev. David

Douglas, Moderator, the Secretary having been requested to refer to the constitution of the association of 1795, it, together with the minutes of 1700, 1802, and 1841 were read and debated, when it was resolved, "That the association has been proved to be a Strict Baptist Association."

[Has this body continued faithful? or, like too many, has it "left its first love?" Will some member supply us with authentic information?—*Ed.*]

OBITUARIES.

The Baptist Church meeting in Wilmot Street, Manchester, has recently lost two aged members, and that within the short space of four days of each other. On the 15th of July, our brother James Entwistle, of Greenheys, aged sixty-four years. Mr. E. was brought to a knowledge of the truth under the ministry of our brother Mr. Harbottle, of Accrington, and was baptized in comparatively early life. On his removal to this city, he united with us. Mr. E. had suffered greatly from paralysis for some years past. His last attack for some days prevented him speaking much; but while he could articulate, he was calm and composed, resting all his hopes on Jesus and his salvation.

On the 19th of July, rather suddenly, at her residence, Hulme, Miss Mary Clark, aged sixty-nine years. Though for some months past, but in a feeble state of health, yet her friends did not anticipate her death as near until within a few hours of that event. She was not taken by surprise: she had, through a long life, lived for a better world. Her end was peace; and, to use the language quoted by her attendant and companion—

"She entered heaven by prayer."

Miss C. was the daughter of godly parents, who took her early to the house of prayer, where she was brought to know and love the Lord. She was baptized and united to the Church meeting in York-street, Manchester, in about her nineteenth year, and continued to attend the worship there for some forty years. But finding it very difficult to go so far, she desired to be dismissed to our communion. She was truly a "succourer of many." (Rom. xvi. 2) The event was noticed by the pastor in an appropriate discourse from Hebrews vi. 10–12, to a numerous congregation, on Lord's-day Evening, July 26th.

MARRIAGES.

August 10th, at the Baptist Chapel, Milnsbridge, by the Rev. D. Crumpton, of Salendine Nook, Mr. Jeremiah Denham to Miss Jones, both of Milnsbridge, Yorkshire.

August 12th, at Kingston-on-Thames, by the Rev. C. Woollacott, (grandfather of the bridegroom) assisted by the Rev. John Howe, James O. second son of Mr. J. C. Woollacott, to Grace, only daughter of Mr. John King, both of New Malden, Surrey.

BAPTISMS.

GRAHAM'S TOWN, SOUTH AFRICA.—Our pastor the Rev. R. H. Brotherton, baptized three persons on Sunday morning, June 7th, after a very appropriate discourse. One was a teacher in our Sabbath-school; the others were two young friends who, being convinced of believers' baptism, came a distance of thirty miles, that they might follow their Lord through the baptismal waters. Several others are also waiting. We have now received into the Church since Mr. B. came amongst us twenty members. May they all be faithful unto death.

MILNSBRIDGE, NEAR HUDDERSFIELD. July 19th, two, and on August 2nd, three were immersed in the name of the Sacred Trinity.

HASLINGDEN: *Pleasant Street.*—On Lord's-day, August 2nd, six young persons were baptized by Mr. Prout.

REMOVAL.

CULLINGWORTH, YORKSHIRE.—Mr. A. Spencer, late of Long Preston, has accepted the Pastorate of the Baptist Church in this place. He entered upon his new sphere of labour on the first Lord's-day of August.